



THE LIBERATOR.

VOL. I.]

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

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OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND.

[SATURDAY, NOVEMBER 19, 1831.]

THE LIBERATOR

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WM. LLOYD GARRISON, EDITOR.

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THE LIBERATOR.

That man cannot hold property in man is a proposition which is self-evident: it does not bear an argument: and he who maintains it, must be prepared to admit, that if the white man can hold property in the black man, the black man can hold property in the white man,—a doctrine which, as soon as it is carried into operation, breaks up the whole frame of society, and reduces all things into absolute anarchy and confusion.—REV. DR THOMSON.

A PREMIUM OFFERED.

An aged and responsible Gentleman in the vicinity of Boston, one of the few remaining Revolutionary Patriots, an ardent lover of equal liberty and the rights of man, offers a premium of \$30, for the best written Essay, *On the natural effects of Slavery* (as now existing in the U. S.) on the SLAVEHOLDERS.

The Essays to be sent to the 'American Convention for promoting the Abolition of Slavery,' to be held at Washington on the second Monday in January next, and their merits to be carefully examined, and declared, by a Committee of that body.

The proposed premium being duly awarded, shall be paid on application to the Editor of the Boston Liberator.

Boston, Nov. 12, 1831.

Editors of newspapers, friendly to the object, are respectfully requested to copy the above.

LETTERS FROM ENGLAND.

The following letters, from two distinguished philanthropists in England, have just been received, after an unaccountable delay of more than two months in the city of New-York. The first, it will be seen, is from Capt. Charles Stuart, (late of the Hon. E. I. Company's Service,) the author of the eloquent anti-colonization Circular which was published at London in July last, and inserted in the Liberator on the 1st of October. We commend this letter to the candid consideration of those friends of the American Colonization Society, who are actuated by pure motives and really are desirous to do nothing inimical to the wishes and happiness of our colored population.

The other letter is from Joseph Phillips, Esq. a

gentleman who has been harshly dealt with in the West Indies for his liberal and enlightened views in regard to slavery, and who has now a situation in the office of the London Anti-Slavery Society. This gentleman has kindly forwarded to us a great variety of anti-slavery publications, which will be of great utility to us, and for which we return our grateful acknowledgments.

We take this opportunity also to acknowledge, with gratitude, as a present from the London Anti-Slavery Society, a copy of Godwin's Lectures, the second volume of Stephen on West Indian Slavery, and three elegantly bound volumes of the Anti-Slavery Monthly Reporter, with the odd numbers to July, 1831—works which are truly invaluable. For this munificent gift we are doubly indebted, as we have sent none of our papers to England—although, it seems, several copies of the Liberator have been received in London, forwarded probably by some of our friends at New-York. We blame our negligence in this matter.

THE AM. COLONIZATION SOCIETY.

LONDON, July 30, 1831.

To the Editor of the Liberator.

SIR—The question of the American Colonization Society having been lately presented to my attention in this city, I have felt it my duty to publish the letter lately transmitted to you, and I wish you to use it, as you may please, in the righteous cause of universal emancipation.

When I view the American Colonization Society, under its aspect of a benignant effort to add a new point to the points previously existing on the shores of Africa, whence genuine Christianity and civilization might radiate through that most wronged and bleeding land, I admire and love it; nor could I commend it, with its sister efforts, the blessed Missionary gems of modern times, too highly. In this aspect, it is the handmaid of emancipation—the friend of man—the servant of God!

But it has another and a totally different aspect. It looks abroad over its own country, and it finds a mass of its brethren, whom God has been pleased to clothe with a darker skin. It finds one portion of these free! another enslaved! It finds a cruel prejudice, as dark and false as sin can make it, reigning with a most tyrannous sway against both. It finds this prejudice respecting the *free*, declaring without a blush, 'We are too wicked even to love them as God commands us to do—We are so resolute in our wickedness as not even to desire to do so—and we are so proud in our iniquity, that we will hate and revile whoever disturbs us in it—We want, like the devils of old, to be let alone in our sin—We are unalterably determined, and neither God nor man shall move us from this resolution, that our free colored fellow subjects never shall be happy in their native land.' The American Colonization Society, I say, finds this most base and cruel prejudice, and lets it alone, nay more, it directly and powerfully supports it. The American Colonization Society finds 2,000,000 of its fellow subjects most iniquitously enslaved—and it finds a resolution as proud and wicked as the very spirit of the pit can make it against obeying God and letting them go free in their native land. It lets this perfectly infernal resolution alone, nay more, it powerfully supports it; for it in fact says, as a fond and feeble father might say to some overgrown baby before whose obstinate wickedness he quailed, 'Never mind, my dear, I don't want to prevent your beating and abusing your brothers and sisters—let that be—but here is a box of sugar plums—do pray give them one or two now and then.' The American Colonization Society says practically to the slaveholders and the slave party in the United States, 'We don't want to prevent your plandering 2,000,000 of our fellow subjects of their liberty and of the fruits of their toil; although we know that by every principle of law which does not utterly disgrace us by assimilating us to pirates, that they have as good and as true a right to the equal protection of the law as we have; and although we ourselves stand prepared to die, rather than submit even to a fragment of the intolerable load of oppression to which we are subjecting them—yet never mind—let that be—they have

grown old in suffering and we in iniquity—and we have nothing to do now but to speak *peace, peace* to one another in our sins. But if any of their masters, whether from benevolence, an awakened conscience, or political or personal fear, should emancipate any, let us send them to Liberia—that is, in fact, let us give a sugar plum here and there to a few, while the many are living and dying unredressed—and while we are thus countenancing the atrocious iniquity beneath which they are perishing.' In this aspect I find the American Colonization Society declaring itself a substitute for emancipation, and it is in this aspect that I contend with it, and that I proclaim it, as far as it has this character, no farther, a bane to the colored people, whether enslaved or free, and a snare and a disgrace to its country.

If you can lawfully publish this letter, I wish to avail myself of the opportunity, most solemnly and affectionately, to call upon *all* who name the name of Christ in America, to depart instantly and individually from the deadly iniquity of negro slavery. And as they pretend to be either the children or the ministers of God, to remember that his name is *Love*,—that the very object of his coming in the flesh, was 'to proclaim liberty to the captives, and the opening of the prison to them that are bound'—Isa. lxi. 1. that if 'He so loved us, we ought also to love one another'—1 John, iv. 2, that He declares that 'He that loveth not his brother abideth in death'—1 John, iii. 14. that His first and great commandment is 'to love the Lord our God,' &c. and that the man who says 'I love God' and hateth his brother, is a liar.

And what, beloved, is hatred, if it be not hatred to keep my brother man in the vilest bondage, without a crime, for my own will or my own emolument, merely because he is poor and weak, and has a darker skin than mine; the color which God has given him!!! Think, oh! think, how more deadly than any other wounds are the wounds with which Christ is wounded in the house of his friends.

C. STUART.

18 Aldermanbury, London, 25th July, 1831.

William Lloyd Garrison:

DEAR SIR—Your valuable paper, 'The Liberator,' contains sentiments congenial to my own, in reference to the oppression of the free colored population, and that national curse to Great Britain and the United States of America, who so pertinaciously permit and encourage slavery in their dominions. Our countries are peculiarly blessed with the light of Divine truth, and we have more to answer for than the benighted nations of the continent.

My sentiments on this important subject have not been derived from books, published by either party, but from long and painful observation, during near twenty-eight years residence in Antigua, a British slave colony. It has pleased God, after a series of persecutions from the Legislature of Antigua, by whom I was imprisoned, to bring me to this my native country, and I have considered it my duty to waive every other consideration, to plead the cause of the oppressed slave.

I shall conclude, by informing you of the present state of the anti-slavery question. Our Government has sent out orders to the colonies, to manumit unconditionally all the slaves belonging to the crown—I believe to the number of 2,000—as a preliminary step, on their part, towards the abolition of slavery. Also an additional duty will be laid on the produce of all the chartered colonies that will not put in force Mr Canning's resolutions of 1823, for the mitigation and melioration of slavery. At the next Session of Parliament, they may allow an act to pass, for the children of slaves to be considered free from their birth. This is the utmost extent of the half measures contemplated by our government with regard to the slaves. As to the free population, they *profess* to recommend that they should be allowed all their rights and privileges, as British subjects, equal to the whites; but in Trinidad, a colony immediately under the full exercise of their philanthropy, orders in council have been promulgated to that effect; but it is a dead letter, as the free people, equal in wealth and respectability to the

whites and nearly equal in numbers to the slaves, are suffering under the iron hand of oppression equal to their brethren in the worst slave colony.

The friends to the slaves in England, who sent up to the House of Commons last year nearly 6,000 petitions, and the same number to the Lords, for the immediate and utter extinction of slavery, are determined to persevere till there is not *one slave* in the colonies. Next to the reform, this is the all important question; and I have no doubt, but at the next session of Parliament, it will be carried even against ministers, should they oppose it.

JOSEPH PHILLIPS.

For the Liberator.

THE INCENDIARY LIBERATOR!

'Now you see the effects of the Liberator!' says one, on receiving the news of the insurrection in Virginia. 'That d—d Garrison ought to be strung up by the neck!' says another. 'He encourages the slaves to rise—he advises them to it.' 'No,' I replied; 'that is not the fact. But I do not think the slaves are *any more* blamable for fighting for liberty than their masters are for holding them in bondage.' This remark of mine raised the southern blood in the veins of the second speaker, at least to southern summer heat. I cannot recollect his words—but I was anything but an honest man—and as mild a wish as he made for me, was, that the negroes might first murder all my relations, and then murder me. 'The one who would uphold the negroes in rising in rebellion, ought to be the first to suffer at their unmerciful hands.' Thus was I condemned for expressing an opinion that fighting for liberty was *as near right as slavery*!—My southern friend (I call him so, for I am no man's foe,) after his blood heat had got down to about 95 deg. very coolly inquired of me how I would have slavery abolished. I informed him that I liked the plan which had been successfully adopted in New York, and other States, viz: pass an act that all slaves over 30 years of age, should be free after such a date—say Jan. 1, 1833: all over 25, should be free after Jan. 1, 1836: and all over 21, should be free after 1840: and after that date, all people of color should have the same rights and privileges as the whites. 'What would the negroes do with freedom?' said he. 'They would do no better than a herd of monkeys!' 'Do you not think they are endowed with as much talent and would be as capable of making good citizens as any other portion of the human race?' said I. 'Human race!' exclaimed he—'they possess as much talent as other monkeys!' 'But do you not believe they are capable of receiving instruction?'—See what effect instruction has on them!' replied he—'No! the more you instruct them, the worse they are off!'—'But,' said a young lady present, 'they ought to be taught to read the Bible. Don't you think the negroes have souls?' 'No more souls than dogs or monkeys,' replied the Southron. But I presume I am giving you no news—I will therefore not trouble you with more nonsense. It is new to me, however, that the slaveholders did in *reality*, look upon the poor descendants of Africa as *brutes*, though I knew they treated them as such.

M. S.

State of New-York.

For the Liberator.

JEFFERSON A FANATIC!

William Morgan, in 1826 if we mistake not, was taken by force, gagged and pinioned and transported upon the highway, through towns and villages filled with numerous people, in defiance of law, the sacred rights of hospitality and reciprocal kindness, and in form butchered, according to the mysteries and delusions of men.

Now we ask all sober minded freemen, if in their candid opinion, after a few years more shall have passed away, and the historian shall hold up to the view of a bible-instructed community the acts and doings of those misguided masons; and also the acts and doings of those gentlemen slavers, who hold two millions of human beings in thralldom, and who by law and the constitution have as clear title to liberty and the sacred rights of hospitality and re-

reciprocal kindness, as Morgan ever had; whether, in a less period of time than has passed since the judicial hanging of witches, the sin will not appear to an intelligent, independent, moral and happy people, in the one case greater than the other, by about two million times? Yet, strange as it may seem, the fact is undoubted, that in 1831, the publishers of a newspaper have in form been indicted by a Grand Jury, for condensing and exhibiting a few plain truths on this momentous subject! Would not this same Grand Jury, if we may judge of them in the light they choose to exhibit themselves to the world, have been most excellent fellow-craftsmen with the kidnappers of Morgan?

We who are plain men, and living in a northern latitude where the moral atmosphere is not putrid with exhalations of slavery, in astonishment look upon our brethren of the south, and kindly ask them, Wherefore all this unseasonable zeal? Friends, do you not know that God rules in earth even as in Heaven,—and that it is now too late to set up your unhallowed pretensions in holding men in bondage,—men who have souls to lose as well as souls to save? Are you not conscious that you transgress against the clearest light, and mock the liberty wherewith you are free?

We beg of you to read what has been written by one of your own selves, Jefferson, even half a century ago. And although it is supposed to be familiar to all who have reflected on this subject, we think it cannot be repeated too often to your 'children.' As some few of them may be privileged with reading this number of the Liberator, we copy largely for their use.

'There must doubtless be an unhappy influence on the manners of our people, produced by the existence of slavery among us. The whole commerce between master and slave is a perpetual exercise of the most boisterous passions, the most unremitting despotism on the one part and degrading submission on the other. Our children see this, and learn to imitate it; for man is an imitative animal. This quality is the germ of all education in him. From his cradle to his grave he is learning to do what he sees others do. If a parent could find no motive either in his philanthropy or his self-love, for restraining the intemperance of passion towards his slave, it should always be a sufficient one that his child is present. But generally it is not sufficient. The parent storms, the child looks on, catches the lineaments of wrath, puts on the same airs in the circle of smaller slaves, gives loose to the worst of passions, and thus nursed, educated, and daily exercised in tyranny, cannot but be stamped by it with odious peculiarities. The man must be a prodigy who can retain his manners and morals undepraved by such circumstances. And with what execration should the statesman be loaded, who, permitting one half the citizens to trample on the rights of the other, transforms those into despots, and these into enemies, destroys the morals of the one part and the amor patriæ of the other. For if a slave can leave a country in this world, it must be any other in preference to that in which he is born to live and labor for another; in which he must look up the faculties of his nature, contribute as far as depends on his individual endeavors to the evanishment of the human race, or entail his own miserable condition on the endless generations proceeding from him. With the morals of the people, their industry is destroyed. For in a warm climate, no man will labor for himself who can make another labor for him. This is so true, that the proprietors of slaves, a very small portion of them indeed are ever seen to labor. And can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people that their liberties are the gift of God? that they are not to be violated but with his wrath? Indeed I tremble for my country when I reflect that God is just; that his justice cannot sleep forever: that considering numbers, nature and natural means only, a revolution of the wheel of fortune, an exchange of situation, is among possible events: that it may become probable by supernatural interference! The Almighty has no attribute which can take sides with us in such a contest. But it is impossible to be temperate or to pursue this subject through the various considerations of policy, of morals, of history, natural and civil. We must be contented to hope they will force their way into every one's mind. I think a change already perceptible since the crisis of the present revolution. The spirit of the master is abating, (fifty years ago!) that of the slave is rising from the dust, (!) his condition mollifying, the way I hope preparing, under the auspices of heaven, for a total emancipation, and that this is disposed, in the order of events, to be with the consent of the masters, rather than by extirpation.'

CEPHAS.

For the Liberator.

CAPACITY OF THE SLAVES.

A slaveholder from the South, while in conversation with a Northern gentleman respecting slavery, asserted that the blacks had not an intellect like that of the white people; that they could not be elevated and made capable of governing themselves; and in a very few minutes after, to exonerate himself from the guilt connected with the fact that he was a slaveholder, stated that his slaves worked only about six hours each day—all had a bible and hymn-book—all could read, and attended public worship—three of them belonged to the same church with himself, and sat at the same communion table—and that one of them, who was more intelligent than the rest, had charge of all his business—was a very decent book-keeper—kept his accounts during his absence—and, in fact, his slaves were as independent and as happy,

for aught he could see, as he was himself, &c. I give you the foregoing, Mr Editor, as a specimen of the logic which southern planters use, on the subject of slavery.

SLAVERY.

Our Vermont Brother will recollect that slavery is not a part of our warfare. Nevertheless, we agree with him, 'that to rejoice over the liberation of the Greeks and the Poles, and to hold American citizens in bondage, is DETESTABLE HYPOCRISY.' We have witnessed *Negro Thieving* in its minuteness and its amplitude—the gradual starvation, the piece meal scourging, and the slow torturing death of the unpitied victim—the acquittal of the *white Slave Butcher*—and the legalized murder of the American citizen who only used the indispensable means to enjoy his birthright.

Slavery is one unmingled mass of corruption, cruelty, and crime.—We maintain, that every man who takes the oath of office in these States, and yet holds a slave, is guilty of wilful and corrupt perjury—and we hold these truths to be self-evident—that all men are born free and equal, and possessed of certain inalienable rights, of which by no compact can they divest themselves or their posterity.—Bill of Rights of Virginia—and as the gospel of Christ is true and obligatory—that every *Negro Stealer* who professes to be a Christian, is a *non descript*, or a stanch Hypocrite.

Quit Kidnapping! all you sinners from Philadelphia to the Mexican gulf. The colored citizens must soon be released from captivity. God, in his Providence, declares it—'peaceably if you will—forcibly if they must.' The Lord give you grace to bring forth the fruits of righteousness, instantaneously; by resounding the Jubilee Trump, by commanding 'the oppressed to go free, and by breaking every yoke.'—N. Y. Protestant.

From the Religious Intelligencer.

What shall we do with the Negroes? What shall we do with the Negroes? WHAT SHALL WE DO WITH THE NEGROES? is the cry from one end of the land to the other. Exterminate them! cry the murderers. Colonize them in Africa with their own consent! exclaim the multitude. Consent or not consent—let the Government employ the Navy, and so pack them all off to Africa, their native country! cry the (benevolent dictators) persecutors.

But is not this their native country? Here they were born, and here they have a birthright in common with ourselves. Make them citizens and educate them. And is this all? No—convert them to God. Have they not souls? Did not Jesus die to save them? Do they not become good members of society when renewed by the Holy Spirit; and will not their immortality be glorious?

O ye American Christians, cast your eyes beyond this perishing world and its miserable distinctions, towards that happy country to which we profess to be going. We shall be transported to heaven soon, and multitudes of converted sinners, colored people and all, may go with us, if we are faithful. I propose, therefore, that the object of the Christian public be to fill heaven with redeemed sinners—and that we cease to cry against the people of color, until we have made one grand effort to prepare them for glory. It will be but a little time that they will stay here to claim our sympathy and our prayers, and by their presence to annoy those who despise the work of the Creator; for their life, like our own, is but 'a vapor which appeareth for a little while, and then vanisheth away.'

W. T. S.

SLAVERY RECORD.

For the Liberator.

TREATMENT OF SLAVES.

A gentleman who graduated at Yale College, afterwards studied law, and was in the practice of that profession ten years in the State of Connecticut, has in company with several others spent two years in the State of North Carolina, on a gold digging excursion. He states, as a fact, that the result of their two years' pressing and whipping slaves to make them dig, was actually to sink ten thousand dollars, and get nothing!

In regard to the slaves, he says: 'We had several to work for us continually, whom we hired of their owners who kept them on purpose to let, and it was utterly impossible to get any thing out of them without almost constantly whipping them to make them work. Why, I have tied them up, and whipped them till their backs were literally cut to pieces, and my arm was so tired that I was obliged to desist. They would beg most bitterly, and promise to do better; and for a while they would do better, and then we had to whip and beat them again.'

'And is this the general state of things in the South?' asked a gentleman.

'Yes,' replied the other, 'particularly so with that class of slaves who are let out by the day to any who want to hire slave labor.'

'But,' asked his interrogator, 'why is it so?'

'Why, because the poor creatures have nothing for their time and work, and are treated like brutes: therefore they have no heart to try to do any thing.'

'Do you not believe that if they were treated like human beings, and paid a reasonable sum for their labor, they would be as industrious and be as readily elevated as the whites?'

'I have not the least doubt that they would.'

And thus, Mr Editor, the conversation was continued to the above effect; and these slaves were represented to have been treated far better than many others in similar circumstances.

A WITNESS.

GEN. NAT. The following is a letter from the Post Master at Jerusalem, Va. to the editors of the Norfolk Beacon, dated October 31:

Gentlemen—Last night the 30th inst. about 9 o'clock, the news reached our little village that Gen. Nat was taken alive. He reached this place, well guarded to day, at a quarter after 1 o'clock, and was delivered into the hands of James W. Parker and James Trezvant, gentlemen justices, and after one or two hours close examination, was committed to prison. During all the examination, he evinced great intelligence and much shrewdness of intellect, answering every question clearly and distinctly, and without confusion or prevarication. He acknowledges himself a coward, and says he was actuated to do what he did from the influence of fanaticism: he says the attempt originated entirely with himself, and was not known by any other Negroes, but those to whom he revealed it a few days before, and then only 5 or 6 in number: he acknowledges now that the revelation was misinterpreted by him, and says it was revealed to him not to follow the inclination of his spirit: he is now convinced that he has done wrong, and advises all other Negroes not to follow his example. He was taken about 12 o'clock on Sunday, in a cave that he had just finished and gotten into; and while in the very act of fixing the bushes and boughs to cover him, a gentleman by the name of Benjamin Phipps, walked up near the spot, and was only led to examine it by accidentally seeing the bush shake. After removing the covering, he discovered Nat, and immediately pointed to kill him with his gun—but he exclaimed, 'don't shoot, and I will give up;' he then threw his sword from the cave, that being his only weapon, and came out and went with Mr. Phipps until they reached some other gentlemen, when after staying at the Keys all night, they proceeded here to-day.

Respectfully, T. TREZVANT, P. M.

The Richmond Whig contains a letter from Southampton Co. (Va.) dated Oct. 31, 1831, giving an account of the capture of Nat Turner, from which is taken the following extract:

'Nat seems very humble; willing to answer any questions—indeed, quite communicative, and I am disposed to think, tells the truth. I heard him speak more than an hour. He readily avowed his motive; confessed he was the prime instigator of the plot, that he alone opened his master's doors, and struck his master the first blow with a hatchet. He clearly verified the accounts which have been given of him. He is a shrewd, intelligent fellow; he insists strongly upon the revelations which he received as he understood them, urging him on and pointing to this enterprise: he had taken up the impression, that he could change the aspect of the weather, and produce a draught or rain, by the efficacy of prayer; that he was in particular favor with Heaven, and that he had often mentioned it to his few associates, that he knew he should come to some great or some very bad end. His account of the plot exactly corresponds with that of the other leading men who were apprehended. He denies that any except himself and five or six others, knew any thing of it. He also says, that a day in July was fixed upon, but that when the time arrived, they dreaded to commence it. He seems, even now, to labor under as perfect a state of fanatical delusion as ever wretched man suffered. He does not hesitate to say, that even now he thinks he was right, but admits he may possibly have been deceived. Nevertheless, he seems of the opinion, that if his time were to go over again, he must necessarily act in the same way.

He denies ever having been out of the county since the insurrection, and says that he intended to lie by till better times arrived.'

Dr. Rice of Virginia, in a Sermon published in 1825, seems to have predicted very exactly the late Southampton rebellion. The following is an extract from the Sermon. Speaking of the blacks, he says:

'The preachers among them, although extremely ignorant, (often unable to read a verse in the bible, or a line in the hymn-book,) are frequently shrewd, cunning men. They see what influence misdirected religious feeling gives them over their brethren, and they take advantage of it—many of them feel their importance, and assume the part of men of great consequence. This thing is growing in the southern country. And while efforts to afford these people salutary instruction have been repressed or abandoned, a spirit of fanaticism has been spreading, which threatens the most alarming consequences. Without pretending to be a prophet, I venture to predict, if ever that horrid event should take place, which is anticipated and greatly dreaded by many among us, some crisp-haired prophet, some pretender to inspiration, will be the ring-leader as well as the instigator of the plot. By feigning communication from heaven, he will rouse the fanaticism of his brethren, and they will be prepared for any work, however desolating and murderous. The opinion has already been started among them, that men may make such progress in religion, that nothing they can do will be sinful, even should it be the murder of those whom they are now required to serve and obey! The present state of the country presents a prospect truly alarming: and when the rapid growth of our population, both white and black, is considered, it requires a man of stout heart indeed, to view the scene without dismay. It is appalling, when such a mighty power as that afforded by the religious principle, is wielded in most cases by ignorant and fanatical men.—Shall we then let this matter alone?'

We are informed by a gentleman who arrived last evening from Suffolk, that NAT TURNER was tried at Jerusalem on Saturday last, and sentenced, of course, to be hung. His execution is ordered for Friday next. We also learn that three other slaves are to be executed at the same time and place; one of them taken previously to the apprehension of Nat—the other two subsequently, and upon Nat's information.—Norfolk Herald of Nov. 11.

ALARM IN GEORGIA.

We give below an extract of a letter from a gentleman in Macon, Georgia, to his friend in this city, under date of October 21st.

'The papers from this State have no doubt apprised you of the excitement that prevails about its black population. We were all thrown into great fright and confusion a few nights since, by a report that the negroes on a plantation about five miles distant had risen, and were marching direct for the town. It was about 11 o'clock at night, when the whole population were in their beds. You cannot conceive, no matter how active your imagination may be, the scene that ensued. In an hour, every woman and child in the place was transported to the largest building in the town for safety, and a large patrol placed in front of it to protect them. I had retired when the alarm was given, but we immediately got up and dressed, and were soon joined by Mrs. —, with her infant, pale as marble. I closed the door, and urged them to be quiet and remain in the house—but it was useless—go they would—others were gone, and they would not stay to be murdered. Finding reasoning lost, I opened the door, and out we sallied—your humble servant with a half naked baby in his arms, and two women by his side, scudding with as much speed as a Baltimore schooner under a press of canvass. It was a laughable sight, and notwithstanding I felt some uneasiness, I could not refrain from merriment. We staid all night, and what was surprising, did not suffer at all from the exposure and deprivation of sleep. The alarm has subsided, but I do not think we are safe one hour. The very elements of destruction are around us, mingling in all our relations, and we know not at what moment the storm may burst over us. An insurrectionary spirit is abroad, and God only knows when it will be subdued—my own opinion is, that it never will be. The negroes are becoming every day more and more intelligent, and it is sufficient for them once to have instilled into their heads an idea of liberty, with a sense of the blessings of civilized life, for their masters to bid farewell to a peaceful dominion over them—aggravated by remembered wrongs, their movements will be marked with blood and crime.'—Middlesex (Ch.) Gaz.

New-Orleans, Oct. 20.—An ordinance was passed in the City Council yesterday, upon the subject of slaves, introduced into this State. The penal clause is a fine of one hundred dollars upon each slave who shall be introduced contrary to the stipulation of said ordinance; one half of the penalty to go to the informer. The stipulations are, that any one introducing or bringing slaves into the city, shall, within twenty-four hours after his and their arrival, report the same to the Mayor, accompanied by a statement, upon oath, of the sex, age, and place, whence each slave was brought, previous to the introduction into this state.

A woman was arrested at Alexandria, on Monday, on suspicion of having kidnapped a negro girl, about twelve years old, whom she offered for sale to a Mr. Armfield.

A letter in the Richmond Enquirer attributes the late murder of Mr. Lewis by his slaves, to the unwise course of the Governor in pardoning two slaves who had been condemned to death, one of whom lived in Mr. L's neighborhood, and states that his negroes had been heard to say that no negroes would be hung in that county; that although gallows were erected, they were suffered to rot down, &c.—This is a mere pretext.

The attention of the public is earnestly called to the fact, that notwithstanding we have scrupulously abolished the Slave Trade ourselves, and are annually paying an enormous sum of money to check it on the part of other nations, a Bill for the admission into our refineries of the Sugar grown by the Foreign Slave-trading Colonies, was last night brought into Parliament, the direct tendency of which is to promote, and even greatly to extend, that trade, as still carried on by Foreign Powers.—John Bull, July 24.

JUVENILE DEPARTMENT.

A SHORT HISTORY

Of the poor SLAVES who are employed in cultivating Sugar, Cotton, Coffee, &c.; intended to make little children pity them, and use their endeavors to relieve them from bondage. No. I.

I thank the goodness and the grace
Which on my birth have smiled,
And made me, in these Christian days,
A happy, free-born child.

I was not born a little slave,
To labor in the sun,
And wish I were but in the grave,
And all my labor done.

DEAR CHILDREN,

You know it is said in the Scriptures, 'Open thy mouth, judge righteously, and plead the cause of the poor and needy.'—Whoso shutteth his ear at the cry of the poor, he also shall cry himself and shall not be heard.' I wish you to be acquainted with the situation of the Negro slaves, in order that you may raise your voices and plead for them.

Many of you know that America was discovered by Christopher Columbus, between three and four hundred years ago; and that what is called the West Indies, are many islands in the Caribbean sea, between North and South America. When these islands were first visited by the Europeans, they were inhabited by some very hospitable, harmless people, who received their visitors in a very kind manner. In return for this kindness, the wicked, ungrateful Europeans, took possession of their country, and made the natives work very hard for them in digging mines and cultivating the ground. The soil of these islands was very fertile, and produced abundance of vegetable, as well as animal food, with very little trouble. The climate is also very hot, and much exertion is very fatiguing. These unhappy people not having been much accustomed to hard

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labor, were soon destroyed by the cruelties which were practised upon them. Their inhuman oppressors being then in want of laborers, sent their ships to Africa, and stole away the Negroes from their native country, and made them work like cattle in cultivating the ground, and, in many ways, treated them very cruelly. This wicked trade in their fellow-creatures has been continued to the present time; and some millions of the unhappy Africans have been taken from their homes and reduced to slavery. Many of them are killed, and all of them have their lives shortened by their sufferings. To supply this dreadful waste of human life, between 80,000 and 100,000 fresh laborers are every year conveyed from Africa to America and the West Indies. The English have discontinued this part of the commerce; but they still hold some hundreds of thousands in such an oppressive bondage, that their numbers are decreasing by thousands every year.

The slaves are employed in cultivating sugar, coffee, cotton, and various other luxuries which we receive from warm countries; but the greatest proportion of them are employed in the cultivation of the sugar cane, and preparing sugar, and it is in this employment that their sufferings and loss of life are the greatest. Their time of labor is generally from sunrise to sunset, and often eighteen hours out of the twenty-four. They are roused from their sleep by the cracking of the driver's whip, and those who arrive after the fixed time generally receive several lashes on their bare bodies. When they work in the field, men and women are drawn up in a line, each with a hoe in their hand. The driver follows close behind them, to urge them on, with a long, strongly-platted whip, each lash of which commonly makes an incision in the back. A person who lived a short time as book-keeper on an estate in Jamaica, but who could not remain because the state of things he found there was so grating to his feelings, relates: 'That the slaves were constantly attended by drivers with cart or cattle whips, which they were in the habit of using as here we use our whips on horses: and occasionally one or more slaves were ordered out of the line of work, laid prostrate on the ground, and received a few lashes on their bare bodies, for no other offence than that he could perceive, or ever heard of, but that of being indolent, or lagging at their work, or being too late.

A cruel planter, named Arthur Hodge, frequently caused the children on his estate to be taken up by the heels, and dipped into tubs of water, with their heads downward, and kept there till almost stifled; then taken out and suffered to recover and breathe, when they were again treated in the same manner, and so repeatedly. He has then ordered them to be taken up and suspended to a tree by their hands tied together, and in this situation cartwhipped for some time. Among others, a mulatto child, named Bella, reputed to be his own, was repeatedly cartwhipped by his order; and he was also seen repeatedly to strike the child with a stick on the head, so as to break her head; and also to kick her so violently, as to throw her several feet from him on the ground.

BOSTON,

SATURDAY, NOVEMBER 19, 1831.

THE BRITISH COLONIES.

The people of Great Britain, in their strenuous opposition to slavery in the Colonies, are giving the American people an example which must be imitated, or the fearful judgments of God will destroy this guilty land. Wilberforce and Clarkson, after an ineffectual warfare of many years against the atrocious system,—ineffectual because they were led astray by the ignis-fatuus, GRADUAL ABOLITION,—together with the most influential men in that country, sustained moreover by the great body of the clergy and their flocks, are urging Parliament to annihilate slavery at a blow. They believe that flesh enough has been lashed, and blood enough drawn, from the backs of the slaves; that already too many bodies have been worn out by unrequited toil, and too many souls destroyed; that adultery, and oppression, and torture, and impiety, have had too wide and too protracted a reign to be longer endured; that slaveholders will never make just lawgivers, nor voluntarily emancipate the victims of their avarice; that Reason, Humanity, Justice, Religion, all assert the right of personal liberty; and that IMMEDIATE ABOLITION is the only cure for the malady of slavery. They do not demand the transportation of the slaves to Africa, as the condition of freedom; but they recognise them as fellow countrymen, who are entitled to remain on their native soil. At the last meeting of Parliament, upwards of FIVE THOUSAND petitions were received, praying for the speedy overthrow of slavery in the Colonies! The British Government has given orders for the emancipation of all the slaves which are the property of the crown. We may expect shortly to hear the glad tidings, travelling on the wings of the wind over the broad Atlantic, that EIGHT HUNDRED THOUSAND human beings are restored to the dignity and privileges of freemen.

IMMEDIATE ABOLITION.

To suppose that our lives would be endangered by liberating our slaves, is the weakness of folly, and directly charging the Almighty with requiring us to do what is inimical to our happiness—for he commands us strictly to follow justice, independent of consequences. One fact is worth a thousand speculations. If you will consult Clarkson's 'Thoughts on the Necessity of improving the Condition of the Slaves in the British Colonies,' you will

find recorded six or seven instances of the immediate abolition of slavery, and the emancipation of large bodies of slaves, within the last half century. In every case, the result has been beneficial and peaceful almost to a miracle. To these may be added the following interesting fact, lately communicated by Lord Howick in the British House of Commons. Read, and blush, ye insane advocates of gradual abolition!

HOUSE OF COMMONS, Aug. 17.

Mr. Burge wished to know whether the government had taken pains to obtain full information on the subject before they sent out the order to emancipate the crown slaves; and whether they had adopted measures to provide for these slaves before these orders were dispatched?

Lord Howick said, that before the orders were sent out to emancipate these slaves, the government had taken the best information on this subject; and these orders were not sent out till such information was fully considered. Besides this, he could assure the hon. gentleman that all the necessary precautions had been taken by the government to provide for those slaves. He could not let this opportunity pass without reading an extract from a letter written by the Governor of Antigua. That letter stated, that during the five months since the Crown slaves had been set at liberty, there had been no complaint of their conduct.—(hear, hear;)—none had made application for relief on account of their poverty—(hear, hear;)—but they were all industriously occupied in providing for themselves. (Hear, hear.) That was the report made by the Governor of Antigua of 371 slaves who were suddenly emancipated. There were now to be emancipated only 36 in number, and they were creoles. He asked the house whether there was any danger that these 36 creoles would create any embarrassment when the 371 negroes had occasioned none whatever? (Hear, hear.)

Mr. Burge hoped that the government, before they adopted any decisive measures, would have some communications with those who possessed the best means of information on the subject, and those who had the deepest interests in the welfare of the colonies.

Mr. Hume said, that the Noble Lord had made a statement, the substance of which he had himself put to the house about ten years ago; namely, that those slaves when emancipated, would provide for themselves: He was glad that government were at last convinced of this fact, and he hoped that they would act upon their own knowledge. He offered them his best thanks for what they had done, and he hoped they would persevere in the same course they had adopted.

N. Y. COURIER & ENQUIRER.

There is not, in this country, a more profligate and corrupt print than the New-York Courier and Enquirer. It is the favorite of rum drinkers, lechers, pimps, and knaves. There is not a moral and benevolent enterprise which it does not oppose. It is the enemy of the Sabbath, of Sabbath Schools, of Foreign and Domestic Missions, of Bible and Tract Societies, of Abolition,—in short, of every thing that is calculated to secure the happiness of the people, or improve the public morals. Of course, the following article is seen in its columns without surprise; but to find it copied approvingly into the American Spectator, at Washington, shows a congeniality of mind which we did not expect to see. The piece is a fair specimen of the hypocritical cant which is used by the enemies of the slave population. Where is its sympathy for the two millions of bleeding slaves, who are whipped and sold like cattle in our land—where?

Insurrection of slaves in the Island of Tortola.—The extract of a letter from Tortola, published in our paper of Saturday, gives rise to many serious reflections. 'The plans of the Negroes are well known,' says the writer—'Lloyd was to be saved, as well as the white ladies who were to be immediately married to certain Negroes to whom they were assigned, when the white men were all murdered. The free colored men who did not join them, were to be driven to the west end of the Island and executed, that the stench of their corpses might tell the people of St John's what they had to expect.'

Do not the hair-brained fanatics who are using their best, or rather their worst endeavors to excite disaffection among the slaves of the south, and thus precipitate them into plans, having for their object such atrocities as these, shrink from the prospect of a consummation of their mischievous labors? Do not they feel some little compunction at the situation in which they have thus placed thousands of their own kindred, color and country? Have they no feeling for the wretched white women, destined, after seeing their husbands, fathers, brothers and children murdered in cold blood, to the arms of their murderers? Are they not content with having thus planted thorns in their pillows, and rendered their nights, instead of a period of wholesome sleep, little else than one of restless, feverish anxiety, lest murder and pollution should be let loose upon them in the dark? Again we solemnly call upon them to pause, before they bring down on the heads of their brethren, and upon the heads of those whom they are leading to desperation, a train of horrors at which humanity will shudder; at which the advocates of Abolition—if they have any feeling except for the attainment of their own wild purposes—will hide their faces, and call upon the mountains to fall and the rocks to cover them. Once more we say, pause—for the sake of humanity, pause.

N. Y. Cour. and Enq.

A slavite, in Virginia, has subscribed for the New-York Courier and Enquirer, upon condition that it will not advocate negro colleges. Noah, having sold himself to Satan, can now be bought cheap.

OBJECTIONS TO COLONIZATION.

The American Colonization Society ought not to be encouraged, for many reasons:—It is the enemy of immediate restitution to the slaves; it courts and receives the approbation of notorious slave owners; it deprecates any interference with slave property; it discourages the improvement of the colored population, except they are removed to the shores of Africa; it is lulling the country into a fatal sleep, pretending to be something when it is nothing; it is utterly chimerical, as well as intolerant, in its design; it serves to increase the value of the slaves, and to make brisk the foreign and domestic slave trade; it nourishes and justifies the most cruel prejudices against color; it sneers at those who advocate the bestowal of equal rights upon our colored countrymen; it contends for an indefinite, dilatory, far-off emancipation; it expressly declares that it is more humane to keep the slaves in chains, than to give them freedom in this country! In short, it is the most compendious and the best adapted scheme to uphold the slave system that human ingenuity can invent. Moreover, it is utterly and irreconcilably opposed to the wishes and sentiments of the great body of the free people of color, repeatedly expressed in the most public manner, but cruelly disregarded by it.

ERRATA.

The American Spectator, in contradicting the statement of our Philadelphia correspondent, relative to the mortality at Liberia, says it is 'authorized to say, that no emigrants went out in the Volador from Ohio.' This controversy is involved in a confusion which later accounts from the Colony must settle. The statement of the Spectator may be true; and yet 30 out of 31 emigrants from Ohio, in another vessel, may have died. Our hope is, that the report of the mortality is wholly groundless. They greatly misinterpret our motives, who imagine that we take pleasure in recording the destruction of the colonists, or that we are anxious to place the settlement in a false and miserable attitude. Our warfare is not against the expatriated victims of prejudice and cruelty, but against those who have driven them out by a moral persecution.

The same paper, speaking in reference to the slave advertised as a runaway from the Secretary of the American Colonization Society, says, 'Mr Gurley did not advertise him, and has had, and he ever will have, nothing to do with him, except to aid him in going freely and willingly to Liberia.' We are satisfied with this explanation. The compulsory measure rests alone upon the Executor.

A FIGHTING CLERGYMAN.

A Polish meeting was lately held in Georgetown, D. C. at which the Rev. Isaac Orr, Editor of the American Spectator and Stigmatizer-General of our colored population, presided! He made a very patriotic speech, full of revenge, blood and valor, in behalf of those 'fanatics,' 'monsters,' 'cut-throats,' 'savages,' devils and demons incarnate, the Poles—(these terms have been used against the late revolutioners in Virginia—some of them by Mr Orr)—thus setting a very pernicious example to the slaves, and urging them to destroy their masters. This is the individual who accuses us of being an incendiary! A minister of Him who tells his followers to overcome evil with good, and to resist not evil, stimulating one portion of the human family to butcher another!—encouraging a warfare which has already destroyed, not merely sixty men, women and children, (as in Virginia,) but upwards of ONE HUNDRED THOUSAND, and entailed ruin and despair upon a far greater number! Is this the spirit of Christ?

The following among other resolutions was unanimously passed at the meeting:

Resolved, That the Poles, in this their second struggle for liberty, have received our most cordial sympathy. We have regarded this devoted people as engaged in a most holy and glorious cause.

They who say that the Poles are 'engaged in a most holy and glorious cause,' and yet denounce the slaves for perpetrating the same bloody acts and aiming at the same object, are, to say the least, very inconsistent, if not hypocritical.

NEW-YORK TRAVELLER.

Mr. Freeman Hunt (formerly of the firm of Putnam & Hunt, of this city,) has issued a 'Prospectus of a newspaper, to be published in the City of New-York, every Wednesday morning, to be devoted to the interests, wants, and convenience of the public generally, and travellers especially, and to be entitled THE NEW-YORK TRAVELLER.' It will be printed on a large imperial sheet of good paper, on new and handsome type, and afforded to subscribers at \$3 per annum, payable in advance. The editorial department will be under the superintendence of Messrs. John Thomas and Freeman Hunt. Such a paper, in the Commercial Emporium, is, we think, very desirable, and we heartily wish it success. It will avoid political broils, and aim to deserve the character of a generally useful and family newspaper. We give an extract from the Prospectus:

'Travellers may be materially aided by such a Press. They require precise information touching

Vehicles, Places of Entertainment, the Venders of the best Commodities, &c. They would derive from it gratification and interest, as a deposit for the information collected in their excursions, and especially by comparing notes, probably in the same columns, with other Travellers. Such a Press would be their champion against imposition and wrong; their fellow-traveller on their route, meeting them at their various stages, and presenting the indescribable charm arising from analogous circumstance and adapted quality; and the varied information with which it would be supplied, would probably, as a tout ensemble, constitute it the vade mecum of Travellers.'

Let the dead rest. Give us flesh and blood, and a name, in this controversy, and not an irresponsible, unsubstantial 'Shade.' Mr Jones, however, need not be afraid of being thrown into the shade by his disembodied antagonist.

From the Washington Spectator.

CHALLENGE ACCEPTED.

A Mr Jones of New-York challenges any advocate of the Colonization Society, to defend it against him. I am ready, and now prescribe the terms. He shall publish first, in the N. Y. Spectator, Gazette or Courier, or in the Philadelphia National or U. S. Gazette, or Poulson's Advertiser, or in the Baltimore Chronicle or American, or in the Intelligencer or Telegraph of Washington City. The articles to be alternate, the numbers not to exceed five, and each not to occupy more than one column in the paper; a copy of the papers containing them to be sent gratis to the American Spectator.

SHADE OF ASHMUN.

We insert the following modest paragraph for the amusement of 'Colored Freemen.' What 'a good suggestion' it is!—advising them to appropriate their scanty means to their own expatriation to Africa—to a land unknown to them—a land of darkness and desolation! How very kind are many colonizationists!

A GOOD SUGGESTION. It has occurred to me that a Society might be formed (in our large cities) of free people of color, intending to emigrate to Liberia. Let it be called, the Colored Freemen's Emigrating Society; and connected with this, let there be a Savings Bank, in which those who wish to go to Liberia, may deposit from time to time, such sums as they can spare, to be paid over to them at the time of their embarkation, to defray the expense of the voyage, and one or two months seasoning at the Colony, and, if they please, a small sum of necessary purchases when in the land of their fathers.—*African Repository.*

A convention of 'People of color,' styled the 'first annual convention,' assembled at Philadelphia in June. We have just seen a summary of the minutes of this convention. Measures were adopted relative to the Canadian settlement, which is represented as being in a flourishing condition, and to a college for people of color. The movements of the blacks are certainly calculated to excite alarm; and the sooner they are sent back to their native land, the better.

Lowell Journal.

Very alarming, indeed, to the prejudice and pride of the vulgar, to see the free people of color rising from the dust and aiming at high intellectual and moral attainments; but such an effort ought to excite the admiration, and not the fear, of a talented man like the Editor of the Journal. Will Mr Purdy tell us what he means by the phrase sending the blacks 'back to their native land'? It is certain that they were born in this country: were they also born in Africa?

A manufacturer of a 'Northern Light,' (an imitation Aurora Borealis,) at Eastport, makes the following luminous observation:

'It is said that a paper called the 'Liberator,' printed in Boston, which is devoted to the abolition of slavery, has had no small share in exciting the insurrectionary spirit prevalent among the negroes of the south.'

It is said that the moon is made of green cheese; and we have no more doubt that the statement is true, than that the charge brought against the Liberator is correct. 'IT IS SAID,' is an irresponsible libeller, a shameless bastard, a miserable craven.

Abolition of Slavery.—The inhabitants of Malacca, who carry on all their domestic affairs by means of slaves, have voluntarily come forward and determined, at the close of twelve years to liberate all their slaves. On the 31st of December, 1843, there will not be a single slave in the settlement at Malacca.

A letter from Southampton, Va. to the Norfolk agent of the Colonization Society, states that 245 men, women and children there have resolved to embark for Liberia, and the agent has advertised for a vessel.

The colored preacher, James Grimes, has been acquitted of conspiring to rebel, at Norfolk, Va.

Chief Justice Marshall has attained the age of seventy-six.

The Russian Mission.—It has been estimated that the Mission of Hon. John Randolph of Roanoke has cost the public Treasury only a little more than 2,800 dollars per day, or 116 dollars an hour, or not quite two dollars to every minute of his residence, sleeping or waking, at the Russian court.

In Wilkesbarre, Pa. a man named Hecock, lately tried the strength of a keg of powder, which he was going to use for blasting. He ignited a few grains in his hand, when a spark went into the keg, blew up his house, killed his little daughter, and his own life is despaired of.

LITERARY.

THE AFRIC'S DREAM.

BY MISS ELIZABETH M. CHANDLER.

Why did ye wake me from my sleep? it was a dream of bliss!
And ye have torn me from that land to pine again in this.
Methought, beneath yon whispering tree, that I was laid to rest,
The turf, with all its withering flowers, upon my cold heart press'd.
My chains, these hateful chains, were gone—oh, would that I might die,
So from my swelling pulse I could for ever cast them by!
And on, away o'er land and sea, my joyful spirit pass'd,
Till 'neath my own banana-tree I lighted down at last.
My cabin door, with all its flowers, was still profusely gay,
As when I lightly sported there, in childhood's careless day;
But trees, that then were sapling twigs, with broad and shadowing bough,
Around the well known threshold spread a freshening coolness now.
The birds, whose notes I used to hear, were shouting on the earth,
As if to greet me back again with their wild songs of mirth;
My own bright stream was at my feet, and how I laugh'd to lave
My burning lip, and cheek, and brow, in that delicious wave!
My boy, my first-born babe, had died amid his early hours,
And there we laid him to his sleep, among the clustering flowers;
Yet lo! without my cottage door he sported in his glee,
With her whose grave is far from his, beneath yon linden tree.
I sprang to snatch them to my soul; when breathing out my name,
To grasp my hand, and press my lip, a crowd of loved ones came!
Wife, parents, children, kinsmen, friends! the dear and lost ones all,
With blessed words of welcome came, to greet me from my thrall.
Forms, long unseen, were by my side; and, thrilling on my ear,
Came cadences, from gentle tones, unheard for many a year;
And on my cheek fond lips were press'd, with true affection's kiss—
And so ye waked me for my tears—but 'twas a dream of bliss!

THE SECRET.

In a young lady's heart once a secret was lurking,
It tossed and it tumbled, it longed to get out;
The lips half betrayed it by smiling and smirking,
And the tongue was impatient to blab it, no doubt.
But Honor looked gruff on the subject, and gave it
In charge to the teeth, so enchantingly white—
Should the captive attempt an elopement, to save it,
By giving the lips an admonishing bite.
'T was said, and 't was settled, and Honor departed,
Tongue quiver'd and trembled, but dared not rebel,
When right to its tip, Secret suddenly started,
And half in a whisper, escaped from its cell!
Quoth the teeth, in a pet, we'll be even for this,
And they bit very smartly above and beneath,
But the lips at that instant were bribed with a kiss,
And they popped out the Secret, in spite of the teeth.

For the Liberator.

The following lines were penned on reading of a single combat, in which one was killed, and the other absconded.

DUELLING.

Unfit to live, the duellist dies!
Heaven's high commands he dares despise!
Ghastly he quits this mortal stage,
Replete with malice, guilt and rage!
O, death! we leave him in thy care:
Such fools Columbia well may spare,
As few but such will thus be slain,
Let men of sense no more complain.*
Bloodthirsty coward beasts of prey
In darkness sneak, and shun the day:
So murderous Cain now skulks behind,
The scorn of every noble mind. J. K.

On the simultaneous slaughter of two honorable gamblers, in the State of Missouri.

Biddle and Pettis took good aim;
They fired at once and killed their game:
But none could eat such sordid stuff!
The nauseous sight was quite enough. J. K.

*As Dr Franklin says,—“Suppose for once a rogue is slain:—one rogue hanged out of society does it more honor than ten that live in it.”

MISCELLANEOUS.

Extracts from an English book, called a Description of the Negro Nations between the Senegal and the Gambia.

Europeans are incessantly reproaching the negro with indolence and sloth; but were they to see him during the four months in which he is engaged in the labors of agriculture, they would be tempted to believe that there is not a more industrious nation on the face of the earth. Being compelled to provide for his most urgent wants, he shakes off that indolence, which all the rest of the year seems to be his chief delight. There is then no rest for him, and he scarcely takes sufficient sleep to recruit his strength. This proves that his indolence at other times arises solely from his having nothing to desire, and consequently thinking that his trouble will be entirely thrown away. Introduce civilization among these people, soften their manners by making them practically acquainted with the benefits resulting from security of person and property, teach them new wants, accompanied with new enjoyments; and you will obtain from them much more than ever was obtained by means of slavery. About a month before the rainy season, that is, at the beginning of June, the inhabitants of the village assemble, each family chooses the piece of ground, that lies most convenient for itself, and nearest to its habitation. As there always is much more land than they can cultivate, no quarrels ever arise concerning their respective limits. The ground being cropped every three years, the surface is covered with weeds or thorns, which are cut down, collected into heaps, and burned. The ashes serve to manure a soil naturally fertile.

The most industrious negroes choose a larger piece of ground than their own necessities require, and sell the surplus of their produce to their neighbors, or to Europeans. At the time of the rains, when the ground is properly cleared, they sow their seed. The men, with a small iron spade in the form of a heart, make holes about six inches deep, and at the distance of about eighteen inches from each other. Women, having baskets full of the seed of small millet fastened round their waists, drop three grains into each hole; and boys with their feet cover them over with earth. Three weeks after this, the larger millet is put into the ground in the same manner, and in the same field, vacancies having been left for the purpose. Turkey corn is sown at the same time, and French beans at intervals. It is necessary to weed the fields three times, till the millet has attained a certain height. To preserve the grain from the rapacity of the birds, platforms are erected upon poles about six feet high, over all the fields. Here are stationed women and children, who, whenever a flock of birds approach, frighten them away by loud cries. As the birds by degrees get accustomed to this noise, the negroes are at last obliged to disperse them with guns, nay even to surround each ear of millet with a handful of leaves or straw to prevent their depredations.

The following fact, related in the same book, may be of some use to those concerned in indigo. The African women dye cloth of a rich and lasting blue color by the following simple process: The leaves of the indigo, when fresh gathered, are pounded in a wooden mortar, and mixed in a large earthen jar, with a strong ley of wood-ashes, to which urine is sometimes added. The cloth is steeped in this mixture, and allowed to remain till it has acquired the proper shade. In some provinces, where indigo is not plentiful, they collect the leaves and dry them in the sun; and when they wish to use them, they reduce a sufficient quantity to powder, and mix it with the ley, as before mentioned. Either process produces a very beautiful color, with a fine purple gloss.

The advertisement which follows appears in the Broome Republican. Should the advertiser be as sincere in his dealings, as in his professions, he will regain a reputation which, he more than intimates, has been in rather a shabby way:

John B. McIntosh notifies his former friends, and generally the public, that having come back from old Ireland, he has recommenced the business of tailoring, at his dwelling house at the east end of the bridge. Having totally relinquished the use of Irish as well as Yankee whiskey, joined the temperance society, and become temperate in his habits, he assures his friends he is temperate in his charges too; and takes as little cabbage as any other tailor in the village. He will also cut clothes gratis for those who are unable to pay, so they belong to the temperate class of the community.

From the Vermont Watchman.

A Real Vermont.—The subscriber has in his employ a horse which he began to drive in a loaded wagon from Montpelier to Boston, a few weeks before he was 14 years old.

In 6 years, 8 months, and 5 days, he has been to Boston and back, 100 times, and has not lost a single trip. The distance from Montpelier to Boston, being 170 miles, you will see, that he has travelled 34,000 miles.

Since the 100th time, he has been to Boston once: tho' I do not think it proper to drive him every trip; and he is a pretty good old horse yet.

WM. BRADFORD.

Revenue of Boston.—The amount of duties secured from Oct. 1, 1829, to Sept. 30, 1830, was \$3,706,442 20
From Oct. 1, to Dec. 31, 1830, 882,404 58
“ Jan. 1, to March 31, 1831, 930,027 17
“ April 1, to June 30, 1831, 1,213,559 52
“ July to Sept. 30, (estimated) 1,850,000 00

Accrued in the month of Oct. 1830, \$4,875,991 27
Accrued in the month of Oct. 1831, \$251,022
Increase of Revenue over last year, \$543,520
1,850,000 00
4,875,991 27

The number of arrivals from foreign ports, up to Nov. 8, 1831—691.

A letter from the Frontiers of Poland, dated Sept. 14th, states the loss of men in the storming of Warsaw at thirty thousand—of whom one third were Poles.

Some of the German papers still flatter themselves that the cause of Poland is not lost. According to one of these, the taking of Warsaw by the Russians was only the result of a plan conceived by the Poles, who wished by this means to weaken the Russian army by at least 20,000 men, the number necessary to occupy Warsaw, and to leave to it also the care of keeping down the rising population of that city. The defence of the Poles had for its object only, to involve the destruction of as many Russians as possible. There are now only about 10,000 troops and National Guards which took part in the defence.

Portugal.—Private accounts from Lisbon state that 100 persons, engaged, or suspected to be engaged in the movements of August 21, are ordered for execution by Don Miguel. Eighteen were shot on the 10th ult.; they consisted of sixteen soldiers, one ensign, and one cadet. On the 11th, twenty more of the soldiers were to be shot, and six civilians hanged.

Genoa has recently been the scene of some extraordinary appearances connected with the sun. From the 4th to the 12th of August, the heavens were illuminated with a zodiacal light, which added a full hour of light to each day; and on the 9th of that month, about five o'clock in the afternoon, a light stratum of vapor suddenly spread over the horizon and veiled the sun, which presented at first an immense globe of crystal; soon afterwards it assumed a soft, rosy tint, and ultimately a clear and delicate violet hue, which it retained until it disappeared. Five or six spots of a deep-black color were discernible on its surface with the naked eye.

Accounts from Constantinople state that the loss caused by the conflagration of Pera, amounted to above 30,000,000 of Spanish piasters, (about 160,000,000 of francs,) or above £6,000,000 sterling, \$27,000,000.

One of the men employed in Philadelphia to free the streets from swine, lately seized a stout porker, which laid hold of his nose, with his teeth, and nearly bit it off.

MORAL.

CITY TEMPERANCE SOCIETY.

At a numerous meeting of gentlemen friendly to the formation of a City Temperance Society, held at the County Court House, Boston, on the evening of Oct. 24,—the Hon. William Sullivan was chosen Chairman, and John D. Fisher, M. D. Secretary.

The committee, which was appointed at a previous meeting to prepare a draft of a Constitution for the government of the Society, made the following Report:—

The committee appointed on the evening of August 14, to prepare the draft of a Constitution for a City Temperance Society, respectfully Report the following Preamble and Constitution:—

PREAMBLE.

Believing that the drinking of distilled spirits is not only unnecessary, but injurious; that such use of them is the cause of forming intemperate appetites and habits; and that while continued, the evils of intemperance can never be prevented; and also believing that intemperance is the cause of a large portion of the pauperism and crime which fills our prisons and almshouses, and that much of the wretchedness of individuals and families in all classes of society, may be traced to that vice;—We, the subscribers, agree to form ourselves into a Society, and to adopt the following

CONSTITUTION.

Art. I. This Society shall be called the Boston Society for the Promotion of Temperance.

Art. II. The members of this society agree that they will not use any distilled spirits, nor provide them as an article of refreshment for their friends, nor for persons in their employment; and that they will in all suitable ways discountenance the use of them in the community.

Art. III. The Officers of the Society shall be chosen by ballot, and shall consist of a President, three Vice Presidents, Treasurer, Secretary, and twelve Directors, who together shall constitute the Government of the Society, and any five of them shall be considered a quorum for the transaction of business.

Art. IV. The Government shall have power to hold meetings at such times and places as they may think proper; to print or purchase, tracts or essays on the subject of temperance, and circulate them; to open a correspondence with similar societies; employ agents, and to devise and carry into execution such other measures as they may deem proper and most likely to promote the cause of temperance in this city.

Art. V. After the first choice of Officers, they shall be chosen annually in the month of May, at such time and place as the President shall direct; a notice of which shall be published in one or more newspapers. Other meetings may be held at such times and places as the Government may direct; and special meetings may be called by the President, provided he is requested to do so, in writing, by an application, signed by not less than twenty members.

Art. VI. Every person who subscribes the Constitution, shall become a member of the Society, and may cease to be such by giving notice of his intention to the Secretary.

Art. VII. No alteration shall be made in this Constitution, unless first submitted to a meeting of the Society in writing, and acted upon at a subsequent meeting, and approved by a vote of three-fourths of all the members present.

This Constitution having been accepted by a unanimous vote, and subscribed to by a large number of individuals—the Officers of the Society were then chosen.

The Board of Officers of this Society have entered

upon their duties with vigor; and we doubt not great good will result from their operations. They have taken measures to secure the co-operation of all the friends of temperance in this city, and that a course of lectures, on the subject of Temperance, is in contemplation, which will be given on Sunday evenings, by gentlemen well qualified to do justice to the subject.

OFFICERS OF THE SOCIETY.

Richard Fletcher, Esq. President.
Hon. William Sullivan, Joseph Jenkins, William Simmons, Esq. Vice Presidents.
Ellis Gray Loring, Esq. Secretary. Harrison Gray, Treasurer. Directors—Enoch Hale, M. D. Moses Grant, Samuel T. Armstrong, Joseph Tucker, Mark Wear, Joseph Tilden, Stephen Fairbanks, Daniel Treadwell, T. R. Marvin, Elijah Mears, Thomas Patten, Robert Lash, Esqs.

What would not be said of the inconsistency of a paper which should pretend to be opposed to negro slavery, and still advertise negroes for sale? still inform the slave dealer where he could purchase slaves? And what expressions of condemnation are too severe to use towards men who profess to be in favor of temperance, and yet, for a little filthy lucre, do their utmost to promote intemperance by advertising rum for sale? There will by-and-by come a reckoning day with those who still promote intemperance.—*Temperance Advocate.*

Twelve hundred and ninety persons have subscribed the pledge of total abstinence in a single ward in Albany, N. Y. This fact demonstrates the practicability of enlisting a large majority of the population of our cities in favor of total abstinence, and makes it the duty of every city temperance society, to adopt measures for attaining such a result.

Journal of Humanity.

THE COLLEGE.

Pursuant to a notice published in the Liberator, October 28th, a meeting was held at the African School Room, on Monday evening, Nov. 7th, on the subject of the College, proposed by the Philadelphia Convention. The meeting was opened with prayer by Rev. Samuel Snowden; after which, Mr. Primus Hall was called to the Chair, and Mr. J. T. Hilton appointed Secretary. The meeting was addressed by several gentlemen, among whom were Messrs Hall, Roberts, Barbadoes, Putnam, Cole and Cutler, Mr. Remond of Salem, and the Rev. Mr. Snowden, all of whom were in favor of the establishment of the Institution herein spoken of. The company were also happily favored with the presence of the venerable Richard Johnson of New-Bedford.

The proposition of the council of the 28th ult. to form a State Society, to raise funds in aid of the said Institution, as requested in the proceedings of the Convention, was by a vote unanimously accepted. It was also voted, that notice be given through the Liberator, inviting the several towns throughout the State to send one or two delegates to unite in forming a Society in aid of the aforesaid object, which meeting will take place at the African School Room on Tuesday, the 29th inst. at 7 o'clock, P. M.

Voted, That the agents of the Liberator, residing in this State, be requested to make these proceedings known, and to exert their influence in impressing upon the minds of the people the importance of the object.

It is hoped that an object fraught with so much good to the colored population of America, will not otherwise than arouse the sleeping energies of their souls, promptly to lend their aid and influence wherever they may be; and to endeavor to enforce upon each other's minds the many advantages to be derived from the establishment of an Institution like that in contemplation, whose effect upon long rooted prejudice will be like the playing of the Summer's sun upon an icy substance.

Voted, That Messrs Garrison and Knapp be politely requested, by the Secretary, to give publication to these proceedings, for three weeks in succession, in their useful paper.

PRIMUS HALL, Chairman.
J. T. HILTON, Secretary.

THE AMERICAN CONVENTION.

The 22d biennial stated meeting of the 'American Convention for promoting the Abolition of Slavery,' &c. will be held at Washington City, on the second Monday in January next, at 10 o'clock, A. M. All the Abolition, Manumission, Anti-Slavery, and Free Produce Societies, in the United States, are entitled to a representation, and are invited to participate.

On behalf of the Convention,
ROBERT P. ANDERSON, } Sec'ys.
CHARLES S. COPE, }

Washington, Sept. 23d, 1831.

N. B. Printers of newspapers, favorable to the cause of freedom, are respectfully requested to give the above a few insertions.

Extract from the Constitution of the Convention.

ART. 2d. The Convention shall be composed of such Representatives, as the respective Societies associated to protect the rights of free persons of color, or to promote the Abolition of Slavery within the United States, may think proper to appoint, provided the number of any one Society shall not exceed ten.

WILBERFORCE HOUSE.

FRANCIS WILES

RESPECTFULLY informs his friends and the public generally, that his House, No. 152, Church-street, is still open for the accommodation of genteel persons of color with

BOARDING AND LODGING.

Grateful for past favors, he solicits a continuance of the same. His House is in a pleasant and healthy part of the city, and no pains or expense will be spared on his part to render the situation of those who may honor him with their patronage, as comfortable as possible. New-York, October 8.